1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

served by native pastors. Communication with the outside world during the past years has varied considerably, depending on the rise and fall of the price of copra. For some time a Burns Philp trading schooner has visited the island twice each year to buy copra, to trade, and to carry mail, but this service is now discontinued with the closing of Apia as port of entry for Pukapuka. A warship of the New Zealand station usually makes an annual visit to Pukapuka. There is now occasional direct communication between Pukapuka and Rarotonga, headquarters for the Cook Islands Administration.

The effect of the contact with white culture upon native Pukapukan culture has been out of all proportion to the general lack of communication between the atoll and the outside world, due to the zeal of the native London Missionary Society pastors. Customs and practices associated with the old-time religion have been wiped out; religious structures have been destroyed, and the stones of which they were constructed used to build houses and the causeway that joins old and new Yato villages. Social organization has not been much affected beyond the breaking down of the power of the chiefs and their supersession as governing authorities by an authority set up under the Cook Islands Act. Old kinship avoidances show signs of falling into disuse among the younger generations, though they are strictly followed by the older people. Traditional history and genealogies are still well remembered.

The Pukapukan language is being gradually superseded by the Rarotongan as the language of church and government. The native missionaries have all been Pukapukan or Rarotongan, trained in the Rarotongan mission schools, and the Rarotongan dialect has been the language used by missionaries in the Cook Islands. The Bible used is in the Rarotongan dialect, and today Rarotongan is taught in the school by the present missionary and spoken exclusively by the resident agent. Very old people still speak fairly pure Pukapukan among themselves; some middle-aged people follow this example but use Rarotongan for church and state business; others tend to speak Rarotongan exclusively. Younger people who have passed through school tend to speak Rarotongan for all purposes and often find old Pukapukan speech or idiom difficult to understand. The old chants are remembered in Pukapukan, though they contain many archaic words which even those with a full and ready knowledge of Pukapukan can not understand. We insisted on informant's using the Pukapukan dialect as far as possible in their communications with us, as this was the only way to compile a vocabulary of the dialect; many were the arguments over the admission of various words to our lists of Pukapukan words.

The morality of the community has of course been vitally affected by missionary influence. As a result there is a wide breach between the moral theory on which the community is supposed to operate and the actual code of conduct followed by the majority. The life of the young people in its